1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria

342 projecting about two inches at the top and bottom of the inner edge, to work in the eyes of staples cut out of wood and fastened into the door-post; the other end has a roughly squared strip of wood six inches long, which rests in a slot in the opposite door-post and is fastened to it by a horizontal peg passing through holes in the door-post and the strip of wood.

●422 The contents of the Kurmer house represented in ground-plan (b) on page 111 were typical of Hill Maria houses; the list that follows enumerates the contents only of the rooms occupied by Dedha Keye himself, his wife and children; his mother had her own property in her own *angadi* and *lonu* :—

VERANDA

1 sambar horn used as a peg.
1 *taghali* bark overcoat.
4 bundles of firewood.
[824] 1 broom of *phulbshari* (*Thysanolaena agrostis*) grass.

ANGADI

2 earthen cooking pots.
10 gourd ladles.
5 gourds for making bottles.
2 earthen pots full of drinking water.
1 bow.
2 arrows.
3 axes.
1 broken axe.
1 bamboo tobacco tube.
1 pair wooden clogs.
3 small wooden sitting stools.
4 coils of dried *siari* bark for twisting into twine.
1 bundle of peacock's feathers, and 2 cock feathers.
4 *reking* bamboo and leaf rain-hats.
1 *dsda'ino* leaf rain-shield for the back.
3 small iron sickles.
2 baskets of leaves for plates, etc.
29 baskets of various types, mostly empty, but some containing meal, grain and forest fruits.

MENSTRUATION ROOM

(a) *Outside the taboo limit*

2 *uspal*, or grain pestles.
2 winnows.
1 shouldered digging iron (*pulu*).
1 *gudari* hoe.
2 arrows.

(b) *Inside the taboo limit*

1 hearth.
1 cooking pot.
1 axe.
1 *uspal*.
2 gourd water-bottles.
1 *phulbshari* broom.
2 bamboo tubes of oil.
8 baskets of different sizes, used for storing food, leaves, etc., when the room is in occupation.

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria

LONU

1 *alpanji* platform for storing produce.
10 large baskets, containing grain and forest fruits.
1 blue dancing skirt or *hochi*.
5 gourd bottles.
1 axe.
2 sickles.
4 large earthenware pots.
1 ditto, used as *Hanal Kunda*.
1 hearth, used as *Hanal O'idal*.
3 very small earthenware pots of pigs' fat.
6 thick bamboo oil-tubes.

422

Most houses have, besides these, a number of drums, more bows and arrows, fishing-rods, lines and hooks, snares, nets of varying mesh for fish, birds and animals, throwing spears, fibre for making string and rope, hemp or grass for the same purpose, sandals of raw cow-hide, thongs of cow-hide, and *korr-guda*, or funnel-shaped hen's nests on bamboo posts about two feet high. They keep the bulk of their grain and forest fruits in their granaries, and the baskets in the house contain only what has been removed from the granary for current consumption; there are generally to be found quantities of new baskets made for sale at the bazaar. The baskets are of all shapes and sizes, and amongst other items include flat baskets something like winnows for use as platters, which they hold up full of food to their mouths.

[251]

[285]

343

Granaries

The granaries, whether built singly or in a long row, are almost invariably built on piles, the floor being 3 or 3½ feet above the ground. This not only protects the grain and dried fruit stored in the granary from damp and white ants, but, as already remarked, provides an extra sleeping place for the males of the family and any male guests. There are three rows of piles, the two outer ones being tree trunks, seven or eight feet high, cut with a piece of a bough forking off at the floor height and trimmed short as a rest for the horizontal beams which support the flooring; the central piles have similar forks turned inwards at floor-height to support the floor beams, but are two or three feet higher above the floor than the outer piles, as they have to support the roof-tree. The upper ends of these long piles are either naturally forked or else notched to support the horizontal roof beams, which bear a thatched roof constructed in the same way as the roofs of dwelling-houses. Planks are laid across the floor beams at the points where these rest on the lower forks of the piles, and a flooring of bamboo wicker-work is laid on them. The walls are made of bamboo check wicker-work, the wefts being carried on around each corner of the building, where a thin pole resting on a floor plank forms the corner warp; the other warps are unsplit bamboos, but

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

342 of logs covers nearly the whole of the room, except the dark corner
251 where, as among the Hill Marias, rests the *Hanal Kunda* or Pot of
[769] the Departed. The various grains are stored in bamboo bins or in very large leaf-work *chiptis*. Other baskets contain dried mango pulp, fresh mangoes, mango kernels whole or crushed, the mousy smelling flowers of the *mahua* (*Bassia latifolia*), *mahua* seeds, and the fresh or dried fruits of the tamarind (*Tamarindus indica*), *seona* (*Gmelina arborea*), *achar* (*Buchanania latifolia*), *tendu* (*Diospyros melanoxylon*), *siari* (elephant creeper, *Bauhinia vahlii*), the various dwarf palms, and other trees. They store far more forest produce than the Hill Marias, but less grain; their *penda* slopes are
[432] far less extensive, and, as copper coin circulates freely among them, they sell much more of their rice and garden produce. They do not use the various forest yams nearly as much as the Hill Marias.

342 The *narma-lon* is a sleeping room for the women and small
[513] children, and household goods and utensils are kept there. In the *oser* is the cooking hearth, the *ahki* mortar holes in which grain is husked with the large *musal* pestle, very similar in type to the Hill Maria *uspal*, hen's nests, water-pots, leaves for plates, etc.
[273] If any of the intoxicating *landa* gruel is under brew, it is kept usually in the cooler and darker *wijja-lon* or *narma-lon*. An interesting utensil seen in many Bison-horn houses is a spoon of brass, like
[415 an English pipe with a straight stem, and an exact reproduction
326] in shape of the gourd ladles known in the hills as *paghas* and in the plains as *orka*, described on page 66 above. This is called a *kal-burria* or 'wine-ladle' and is used for distributing liquor. It is made by the Gharwa brass-workers by the *cire-perdue* process.

343 There are often side-sheds in which members of the family sleep, or where goats or kine are tethered at night, and poultry roost.

● 422 The other contents of their houses are similar to those of the Hill Maria houses, but they generally have more tools, weapons, hunting-nets, clothes and jewellery, owing to their growing habit of regular attendance at weekly bazaars and their greater readiness to sell their produce.

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria

CHAPTER EIGHT

THE CAUSES OF CRIME: DISPUTES ABOUT PROPERTY

I

674 In Europe, and indeed wherever modern civilization has made its way, the great majority of murders are murders for gain. Among the Maria also many acts of violence arise in sequel to disputes about property. But there is a great difference between Maria homicide and civilized murder with this motive.

422 428 How few are the possessions of the Maria! There are some little huts of mud and thatch, some weedy cattle, land which is ultimately the property of the State, a few knives and axes, some pots, perhaps a store of grain and a handful of rupees hidden somewhere. When a man dies, questions of inheritance only rarely arise, for after a few valuables have been buried in the grave there is hardly anything left to distribute. Rules of inheritance do, however, exist. After the death of a father his fields are jointly owned by his sons, his brothers and his brothers' sons. Widows and daughters do not usually inherit, though there are a few examples where there is either no obvious rival claimant or the widow is of strong character and has refused to hand over the property of her dead husband to anyone else.

578 428 Quarrels more often arise over the partition of the family goods while the head of the household is alive. The traditional idea was clearly not to partition the family property during the father's lifetime. But nowadays elder sons often desire a share of land or cattle when they set up a separate establishment. Brothers who, after the death of their father, have shared his possessions sometimes quarrel with one another, and desire a formal separation and partition. Where such partition is permitted in the father's lifetime the youngest son, who often remains at home when the older boys go away to live elsewhere, has a special claim over his father's remaining goods.

674 Murders connected with property are not generally